Liturgia

Missae Orthodoxo-Catholicae

Occidentalis.

The Liturgy

of the

Western Orthodox-Catholic

Mass.

Ordo Missae.

Sacerdos paratus quum ingreditur ad altare, factâ illi debitâ reverentiâ (i.e. *inclinatione*) *signat se signo Crucis, clarâ voce dicens:*

In nomine Patris et Filii et Spiritus sancti. Amen.

Deinde junctis manibus ante pectus, incipit Antiphonam:

Sacerdos: Introibo ad altare Dei.

Populus: Ad Deum qui lætificat juventutem meam.

Postea Sacerdos et Populus alternatim dicit sequentem Psalmum 42.

S. *Judica me Deus et discerne causam meam de gente non sanctâ, ab homine iniquo et doloso erue me.

P. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua.

P. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

S. Confitebor tibi in citharâ Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

P. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei et Deus meus.

S. Gloria Patri et Filio et Spiritui sancto:

P. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

S. Introibo ad altare Dei:

P. Ad Deum qui lætificat juventutem meam.

S. (*dum signat se signo Crucis, dicit*) Adjutorium nostrum in nomine Domini.

P. Qui fecit cœlum et terram.

Sacerdos deinde junctis manibus profunde inclinatus facit Confessionem sequentem:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis Fratres: quia peccavi nimis cogitatione, verbo et opere: (*Percutit sibi pectus ter, dicens:*) meâ culpâ, meâ culpâ, mea maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaëlem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos Fratres, orare pro me ad Dominum Deum nostrum.

* In Missis pro defunctis Psalmus "Judica" omittitur.

The Ordinary of the Mass.

The Priest after having vested himself, goes to the altar, makes the due reverence or inclination to it, signs himself with the sign of the Cross, and says with a clear voice :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then joining his hands before the breast, he begins the Antiphon :

Priest. I will go in to the altar of God.

People. To God, who giveth joy to my youth.

Then Priest and People say alternately the following Psalm 42.

Pr. *Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

P. For thou art God my strength, why hast thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me?

Pr. Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

P. And I will go in to the altar of God: to God who giveth joy to my youth.

Pr. To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

P. Hope in God, for I will still give praise to him, the salvation of my countenance, and my God.

Pr. Glory be to the Father, and to the Son, and to the Holy Ghost.

P. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Pr. I will go in to the altar of God:

P. To God, who giveth joy to my youth.

Pr. (*signing himself with the sign of the Cross, says*) Our help is in the name of the Lord.

P. Who made heaven and earth.

The Priest then joining his hands and deeply inclining, says the following Confession :

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, Brethren: that I have sinned exceedingly in thought, word, and deed: (*he strikes thrice his breast, saying :*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the Holy Apostles Peter and Paul, all the Saints, and you, Brethren, to pray to our Lord God for me.

* This Psalm is omitted in Masses for the Dead.

P. May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to life everlasting.

Pr. Amen. (*Then he rises from his inclined position.*)

Then the People (deeply inclining) repeat the Confession, but instead of "to you, Brethren," *they say,* "to you, Father," *and instead of* "you, Brethren," *they say,* "thee, Father."

Pr. May Almighty God be merciful to you, and, forgiving your sins, bring you to life everlasting.

P. Amen.

Pr. signing himself with the sign of the Cross, says: May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

P. Amen.

The following Versicles and Responsories are said by the Priest and People both inclining:

Pr. Thou, O God, being turned, wilt enliven us.
P. And thy people shall rejoice in thee.
Pr. Show us, O Lord, thy mercy.
P. And grant us thy salvation.
Pr. O Lord, hear my prayer.
P. And let my cry come to thee.
Pr. The Lord be with you.
P. And with thy spirit.

The Priest stretching out his hands and then joining them, says with a clear voice:

Let us pray. *And mounting the steps of the altar, he says secretly,—*

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Then joining his hands on the altar and inclining, he says:

We beseech thee, O Lord, by the intercession of thy saints, (*he kisses the middle of the altar,*) whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

After the altar has been censed, the Priest signs himself with the sign of the Cross and begins the Introit.

THE INTROIT.

It consists of two verses of Holy Scripture, changing according to the seasons and feasts, with a final doxology. After the Introit the Priest joins his hands and says alternately with the people:

Pr. Kyrie eleison. *P.* Kyrie eleison. *Pr.* Kyrie eleison.
P. Christe eleison. *Pr.* Christe eleison. *P.* Christe eleison.
Pr. Kyrie eleison. *P.* Kyrie eleison. *Pr.* Kyrie eleison.

Then in the middle of the altar, stretching out his hands and then joining them and slightly inclining his head, the Priest says:

Glory* be to God on high, and in earth peace, goodwill towards men. We praise thee. We bless thee. We adore thee. We glorify

* The "Gloria" is omitted in Masses for the Dead, and in Ferial Masses.

P. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

S. Amen. *Deinde e positione inclinatâ se erigit.*

Deinde Populus (profunde inclinatus) repetit Confessionem, sed loco vobis Fratres *dicit* tibi Pater, *et loco* vos Fratres *dicit* te Pater.

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

P. Amen.

S. signat se signo Crucis, dicens : Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

P. Amen.

Versiculi et Responsoria sequentia a Sacerdote et Populo inclinatis dicuntur.

S. Deus tu conversus vivificabis nos.
P. Et plebs tua lætabitur in te.
S. Ostende nobis Domine misericordiam tuam.
P. Et salutare tuum da nobis.
S. Domine exaudi orationem meam.
P. Et clamor meus ad te veniat.
S. Dominus vobiscum.
P. Et cum spiritu tuo.

Sacerdos manus extendens ac jungens clarâ voce dicit :

Oremus ; *et ascendens gradus altaris, dicit secreto :*

Aufer a nobis, quæsumus Domine, iniquitates nostras : ut ad sancta sanctorum puris mereamur mentibus introire.

Per Christum Dominum nostrum. Amen.

Deinde manibus junctis super altare inclinatus dicit :

Oramus te, Domine, per intercessionem Sanctorum tuorum (*osculatur altare in medio*) quorum reliquiæ hîc sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.

Hîc Altare incensatur. Deinde Sacerdos signans se signo Crucis, incipit Introitum.

INTROITUS.

Constat duobus versibus Scripturæ sacræ, qui cum tempore et festis mutantur, cum doxologiâ finali. Quo Introitu finito, junctis manibus, alternatim cum Populo dicit :

S. Kyrie eleison. *P.* Kyrie eleison. *S.* Kyrie eleison.
P. Christe eleison. *S.* Christe eleison. *P.* Christe eleison.
S. Kyrie eleison. *P.* Kyrie eleison. *S.* Kyrie eleison.

Deinde in medio altaris extendens et jungens manus, et caput aliquantulum inclinans, dicit :

Gloria* in excelsis Deo, et in terrâ pax, hominibus beneplacitum. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœ-

* "Gloria" in Missis pro defunctis et in Missis ferialibus omittitur.

lestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus Altissimus, Jesu Christe cum sancto Spiritu, in gloriâ Dei Patris. Amen.

Post "Gloria in excelsis" addatur in memoriam Unionis nostræ cum Ecclesiâ Orthodoxâ: Ἅγιος ὁ Θεὸς, ἅγιος Ἰσχυρὸς, ἅγιος Ἀθάνατος, Ἐλέησον ἡμᾶς. *Bis linguâ Græcâ dicendum vel cantandum, et semel linguâ vernaculâ repetendum.*

Sacerdos deinde osculatur altare in medio, et ad populum versus dicit: Dominus vobiscum.

P. Et cum spiritu tuo.

S. Oremus.* *Sequuntur Orationes, una aut plures, ut ordo officii postulat. Sunt autem Orationes variæ secundum tempora et festa.*

Sequitur Epistola ex ordine temporum.

In fine Epistolæ Populus dicit:

Deo gratias.

Deinde Graduale (constans e duobus aut tribus versibus Scripturæ sacræ) ex ordine temporum et festorum.

Post Graduale additur Tempore quadragesimali Tractus (constans e tribus aut quatuor versibus S. Scripturæ). In paucis autem maximis festis post Graduale Sequentia (hymnus quidam a Patre quodam antiquo compositus) recitatur.

His finitis, si est Missa solemnis, Diaconus deponit librum Evangeliorum super medium altaris, et Sacerdos benedicit incensum. Deinde Diaconus genuflexus ante altare, manibus junctis dicit:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tuâ gratâ miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Postea accipit librum de altari, et rursus genuflexus petit benedictionem a Sacerdote dicens:

Jube Domine benedicere.

S. Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum: In nomine Patris ✠ et Filii et Spiritus sancti. Amen.

Acceptâ benedictione Diaconus osculatur manum Sacerdotis. Deinde, incenso et luminaribus concomitantibus, Diaconus junctis manibus dicit:

Dominus vobiscum.

P. Et cum spiritu tuo.

D. Sequentia (*vel* Initium) sancti Evangelii secundum *N.*

Dum pronuntiat hæc verba, signat se signo Crucis.

Dum Populus respondet:

Gloria tibi Domine,

Diaconus incensat ter Evangelium. Postea prosequitur Evangelium junctis manibus.

* Orationes, Secretæ, et Postcommuniones unam solummodo doxologiam habent.

thee. We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father; who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy upon us. For thou only art holy; thou only art Lord; thou only art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. Amen.

After the "Gloria" shall be said, in remembrance of our union with the Orthodox Church:

'Aghios o Theós, ághios 'Ischyros, ághios Athánatos, Eléison imás.

'Aghios o Theós, ághios 'Ischyros, ághios Athánatos, Eléison imás.

O Holy God, O Holy God Almighty, O Holy God Immortal, have mercy upon us.

Then the Priest kisses the altar, and, turning to the people, says:

The Lord be with you.

P. And with thy spirit.

Pr. Let us pray.*

Then follow the Orations, one or more, as the order of the office requires it. The Orations vary according to the seasons and feasts.

Then follows the Epistle of the day or feast.

At the end of the Epistle, the People say:

Thanks be to God.

After this, the Gradual (consisting of two or three verses of Holy Scripture) is said according to the seasons and feasts.

After the Gradual, is added during Lent the Tract (consisting of three or four verses of Holy Scripture). In a few high feasts the Gradual is followed by the Sequence (a hymn composed by some ancient Father).

After this, if the Mass is a solemn one, the Deacon lays the Gospel on the middle of the altar, and the Priest blesses the incense. Then the Deacon, kneeling before the altar, joins his hands, and says:

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal, and vouchsafe through Thy gracious mercy, so to purify me, that I may worthily attend to Thy holy Gospel. Through Christ our Lord. Amen.

Then he takes the book from the altar, kneels again, and asks the Priest for a blessing, saying:

Master, give the blessing.

Pr. May the Lord be in thy heart, and on thy lips, that thou mayest worthily and in a becoming manner attend to His holy Gospel. Amen.

After having received the blessing, the Deacon kisses the hand of the Priest. Then, attended by lights and incense, the Deacon joins his hands, and says:

The Lord be with you.

* The Orations, Secrets, and Postcommunions have only one Doxology.

P. And with thy spirit.

D. The continuation (*or* the beginning) of the Holy Gospel according to *N.*

While saying these words, he signs himself with the sign of the Cross, while the People answer:

Glory be to thee, O Lord.

The Deacon censes thrice the Gospel. Then he joins his hands, and proceeds reading the Gospel.

At the end of the Gospel the People say:

Praise be to thee, O Christ.

After this the Subdeacon carries the book to the Priest, who kisses the Gospel, saying:

May our offences be blotted out through the words of the Gospel.

Then the Deacon censes the Priest.

After this the Priest, in the middle of the altar, stretches out his hands, lifts them, and then joins them saying:

I believe* in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds: Light of light: very God of very God: begotten, not made: of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven: (*Here Priest and People kneel down.*) And was incarnate by the Holy Ghost of the Virgin Mary: and was made man. And was crucified also for us under Pontius Pilate, and suffered, and was buried. And rose again the third day according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And shall come again with glory to judge the quick and the dead, whose kingdom shall have no end. And (I believe) in the Holy Ghost, the Lord, the giver of life, who proceedeth from the Father: who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. (I believe) in One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Then he kisses the altar, and turning to the People, says:

Pr. The Lord be with you.

P. And with thy spirit.

Pr. Let us pray.

Then he says the versicle of the Offertory, according to the season or feast.

After which the Priest takes the paten with the Bread, and offers it up, saying:

Accept,† O holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for

* The Creed is omitted in ferial Masses, and in Masses for the dead.

† The following prayers are to be said secretly, *i.e.* in a low voice.

In fine Evangelii Populus dicit:

Laus tibi Christe.

Quo finito, Subdiaconus defert librum Sacerdoti, qui osculatur Evangelium dicens:

Per Evangelica dicta deleantur nostra delicta.

Deinde Sacerdos incensatur a Diacono.

Tum Sacerdos in medio altaris extendens, elevans et jungens manus, dicit:

Credo* in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, filium Dei unigenitum; et ex Patre natum ante omnia sæcula; lumen de lumine; Deum verum de Deo vero; genitum, non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis. (*Hic genuflectitur.*) Et incarnatus est de Spiritu sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato, passus et sepultus est. Et resurrexit tertiâ die secundum Scripturas. Et ascendit in cœlum et sedet ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum sanctum, Dominum, vivificantem, qui ex Patre procedit; qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. In unam Sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Deinde osculatur altare, et versus ad populum dicit:

S. Dominus vobiscum.

P. Et cum spiritu tuo.

S. Oremus.

Deinde dicit versiculum Offertorii ex ordine temporis aut festi.

Postea Sacerdos patenam cum Pane accipit, quem offerens dicit:

Suscipe† sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Deinde faciens crucem cum eâdem patenâ, deponit Hostiam super corporale. Postea Sacerdos infundit vinum in calicem, et aquam miscendam in calice bene ✠ dicit dicens:

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster, qui tecum vivit et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum. Amen.

* "Credo" omittitur in Missis ferialibus et pro defunctis.

† Quæ sequuntur secrete (μυστικῶς) a Sacerdote dicuntur.

Postea Sacerdos accipit calicem et offert dicens :

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ majestatis tuæ pro nostrâ et totius mundi salute cum odore suavitatis ascendat. Amen.

Deinde facit signum Crucis cum calice, et illum ponit super corporale et pallâ cooperit: tum junctis manibus super altare, aliquantulum inclinatus dicit :

In spiritu humilitatis et in animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Sacerdos erectus expandit manus, easque in altum porrectas jungens, elevatis ad cœlum oculis et statim demissis dicit :

Veni sanctificator omnipotens æterne Deus: et benedic hoc sacrificium tuo sancto nomini præparatum.

Postea benedicit incensum, dicens:

Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi et omnium electorum suorum, incensum istud dignetur Dominus benedicere et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Oblata deinde incensans dicit :

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

Deinde incensat altare dicens (*Psalm.* 140) :

Dirigatur Domine oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ ad excusandas excusationes in peccatis.

Dum reddit thuribulum Diacono, dicit :

Accendat in nobis Dominus ignem sui amoris et flammam æternæ caritatis. Amen.

Postea incensatur Sacerdos a Diacono, deinde alii per ordinem. Interim Sacerdos lavat manus, dicens (*Psalm.* 25) :

Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine.

Ut audiam vocem laudis, et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentiâ meâ ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri et Filio et Spiritui sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Deinde aliquantulum inclinatus in medio altaris, junctis manibus super eo dicit :

all here present, as also for all faithful Christians, both living and dead: that it may avail both me and them unto life everlasting. Amen.

Then he makes a cross with the paten, and lays the host down on the corporal. After this he pours wine into the chalice, and blesses the water to be mixed with it, saying:

O God, who in creating human nature, hast wonderfully dignified it and still more wonderfully reformed it; grant that by the mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to become partaker of our nature, namely, Jesus Christ thy Son our Lord, who with thee, in the unity of the Holy Ghost lives and reigns, God, world without end. Amen.

Then the Priest takes the chalice, and offers it up, saying:

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy Majesty as a sweet odour for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the Cross with the chalice, puts it on the corporal, and covers it with the palla. Then he joins his hands on the altar, and slightly inclining, says:

Accept us, O Lord, in the spirit of humility and contrition of heart: and grant that the sacrifice we offer this day in thy sight, may be pleasing to thee, O Lord God.

The Priest stretches out his hands, raises and joins them, and while lifting up his eyes to heaven and directly casting them down again, says:

Come, O Almighty and Eternal God, the sanctifier, and bless this sacrifice prepared for the glory of thy holy name.

Then the Priest blesses the incense, saying:

May the Lord, by the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

Then he censes the oblation, saying:

May this incense which thou hast blest, O Lord, ascend to thee, and may mercy descend upon us.

Then he censes the altar, saying, (*Psalm* 140):

Let my prayer, O Lord, be directed as incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, lest my heart be inclined to evil words, to make excuses in sins.

While returning the censer to the Deacon, he says:

May the Lord enkindle in us the fire of his love and the flame of everlasting charity. Amen.

Then the Deacon censes the Priest and the Congregation. Meanwhile the Priest washes his hands, saying (*Psalm* 25):

I will wash my hands among the innocent, and will compass thy altar, O Lord.

That I may hear the voice of praise, and tell of all thy wondrous works.

I have loved, O Lord, the beauty of thy house and the place where thy glory dwelleth.

O God, let not perish my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and have mercy upon me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then slightly inclining, his hands being joined on the middle of the altar, he says:

Receive, O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a Virgin, and of blessed John Baptist, and of the holy Apostles Peter and Paul, of them and of all the Saints: that it may be available to their honour and to our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

The Priest kisses the altar, turns to the People, and, stretching out and joining his hands, says:

Pray, Brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

P. May the Lord receive the sacrifice from thy hands to the praise and glory of His own name, and to our benefit and to that of all His holy Church.

Pr. Amen.

Then the Priest says with stretched-out hands the Secrets according to the season or feast.

Pr. (*having put his hands on the altar*) World without end.

P. Amen.

Pr. The Lord be with you.

P. And with thy spirit.

Pr. (*lifting up his hands*) Lift up your hearts.

P. We have lifted them up to the Lord.

Pr. (*joining his hands before the breast, and inclining his head*) Let us give thanks to the Lord our God.

P. It is meet and just.

THE PREFACE.

Pr. (*holding his hands apart*) It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God, through Christ our Lord: by whom the Angels praise thy majesty, the Dominions adore it, the Powers tremble before it: the heavens and the Virtues of heaven, and the blessed Seraphim with common exultation glorify it. Together with whom we beseech thee that we may be admitted to join our voices, saying (*he joins his hands and says inclining*):

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Sacerdos, osculatus altare, ad populum versus, extendens et jungens manus, dicit:

Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

P. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque ecclesiæ suæ sanctæ.

S. Amen.

Deinde Sacerdos manibus extensis dicit Orationes Secretas ex ordine temporis aut festi.

S. (*manibus super altare positis*) Per omnia sæcula sæculorum.

P. Amen.

S. Dominus vobiscum.

P. Et cum spiritu tuo.

S. (*manus elevans*) Sursum corda.

P. Habemus ad Dominum.

S. (*manus jungens ante pectus et caput inclinans*) Gratias agamus Domino Deo nostro.

P. Dignum et justum est.

PRÆFATIO.

S. (*manus disjunctas tenens*) Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens; æterne Deus, per Christum Dominum nostrum: per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates: cœli cœlorumque Virtutes, ac beata Seraphim sociâ exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes (*manibus junctis et inclinatus dicit*):

Sanctus, Sanctus, Sanctus.
Dominus Deus Sabaoth.
Pleni sunt cœli et terra gloriâ tuâ.
Hosanna in excelsis.
(*Signans se signo Crucis*) Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

CANON MISSÆ.*

Sacerdos extendens, elevans et jungens manus, elevans ad cœlum oculos et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit:

Te igitur, clementissime Pater per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac petimus (*osculatur altare, deinde erectus et extensis manibus prosequitur*) uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesiâ tuâ sanctâ Catholicâ: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: unâ cum famulis tuis Patriarchis nostris, Sanctis Synodis et Antistite nostro *N.* (*insere nomen Episcopi diœcesani*) et omnibus orthodoxis atque Catholicæ et Apostolicæ fidei cultoribus.

Memento, Domine, Regis (Reginæ) nostri (nostræ) *N.*, Gubernii nostri atque famulorum famularumque tuarum *N. N.* (*jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur*) et omnium circumstantium, quorum tibi fides cognita est et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua æterno Deo, vivo et vero.

Communicantes et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium Sanctorum tuorum, quorum precibus concedas, ut in omnibus protectionis tuæ muniamur auxilio. (*Jungit manus.*) Per eundem Christum Dominum nostrum. Amen.

Tenens manus expansas super oblata dicit:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ quæsumus Domine, ut placatus accipias, diesque nostros in tuâ pace disponas, atque ab æternâ damnatione nos eripi, et in electorum tuorum jubeas grege numerari. (*Jungit manus.*) Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens (*Sacerdos clarâ voce dicit*):

* "Canon Missæ" secrete dicitur.

Holy, Holy, Holy.
Lord God of Sabaoth.
Heaven and earth are full of Thy glory.
Hosanna in the highest.
(*Crossing himself*) Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

THE CANON OF THE MASS.*

The Priest stretches his hands out, lifts them up, and then joins them, while elevating his eyes to heaven, and then directly casting them down again. Then he says, deeply inclining before the altar, on which he puts his hands.

We therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord (*he kisses the altar, and, standing erect with his hands apart, continues*), that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, to preserve, unite, and govern it throughout the world: together with thy servants our Patriarchs, the Holy Synods, and our Bishop *N.* (*insert the name of the Diocesan*), and all orthodox believers and professors of the Catholic and Apostolic faith.

Remember, O Lord, our King (Queen) *N.*, our Government, thy servants *N. N.* (*he joins his hands, and prays a while for those, for whom he intends to pray. Then he continues with outstretched hands :*) and all here present, whose faith and devotion are known to thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves and for all those who belong to them: for the redemption of their souls, for the health and welfare they hope for: for which they pay their vows to thee, the eternal, living, and true God.

Communicating with, and honouring, in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God Jesus Christ: as also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy saints, through whose prayers grant that we may in all things be defended by the help of thy protection. (*He joins his hands.*) Through the same Christ our Lord. Amen. *Holding his hands spread out over the oblation, he says :*

We therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family, and to dispose our days in thy peace, and to preserve us from eternal damnation, and rank us in the number of thine elect. (*He joins his hands.*) Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless,

* The Canon of the Mass is to be said secretly.

approve, ratify, and render pleasing and acceptable: that it may be made for us the body and blood of thy most beloved Son, our Lord Jesus Christ.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven to thee, Almighty God his Father, giving thanks to thee, he blessed, brake, and gave it to his disciples, saying: (*The Priest says with a loud voice*:)

Pr. Take and eat ye all of this: for this is my body.*

P. Amen.

Pr. In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed and gave it to his disciples, saying, (*aloud*):

Pr. Take and drink ye all of this: for this is the chalice of my blood of the new and eternal testament, the mystery of faith: which is shed for you and for many unto the remission of sins.* (*Continuing secretly.*) As often as ye shall do these things, ye shall do them in remembrance of me.

The Priest continues with his hands apart:

Wherefore, O Lord, we thy servants, as also thy holy people, remembering the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead and glorious ascension into heaven: offer unto thy most excellent Majesty thine own of thine own.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice and unspotted victim.

Deeply inclining, and his joined hands placed on the altar, he says:

We most humbly beseech thee, Almighty God, send thy Holy Spirit upon us, and upon these thy gifts offered to thee: (*signing thrice the holy gifts with the sign of the Cross*) and make this bread the precious body of thy Christ.

Deacon. Amen.

P. (*making the sign of the Cross over the chalice*) And the wine which is in this chalice, the precious blood of thy Christ.

D. Amen.

Pr. (*blessing both the holy gifts*) Transubstantiating them by thy Holy Spirit.

D. Amen, Amen, Amen.

The Priest kneeling adores, rises, and, turning to the People, shows the consecrated species for adoration.

Then turning back to the altar, standing erect with his hands apart, he continues:

O Almighty God, command these gifts to be carried by the hands of thy holy Angel to thy altar on high, in the sight of thy divine Majesty: that as many of us (*he kisses the altar*) as shall partake of the most

* The Roman Catholics here elevate and adore the Host and the Chalice, but this is wrong, because the Consecration is only accomplished by the Invocation of the Holy Ghost.

S. Accipite et manducate ex hoc omnes: hoc est enim corpus meum.*

P. Amen.

S. Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens benedixit deditque discipulis suis, dicens: (*Sacerdos clarâ voce dicit:*)

S. Accipite, et bibite ex eo omnes: hic est enim Calix Sanguinis mei novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effunditur in remissionem peccatorum.*

P. Amen.

Sacerdos dicit secrete:

Hæc quotiescumque feceritis, in mei memoriam facietis.

Sacerdos, disjunctis manibus, dicit:

Unde et memores, Domine, nos servi tui sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ tua de tuis.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Profunde inclinatus, junctis manibus, et super altare positis dicit:

Supplices te rogamus, omnipotens Deus: mitte Spiritum Sanctum tuum super nos et super hæc tua dona oblata: (*signans ter sancta dona*) et fac Panem hunc pretiosum Corpus Christi tui.

Diaconus. Amen.

S. (*signans super calicem*) Et quod in hoc Calice est Vinum, pretiosum Sanguinem Christi tui.

D. Amen.

S. (*benedicens utrumque donum sanctum*) Transsubstantiando per Spiritum Sanctum tuum.

D. Amen, Amen, Amen.

Sacerdos genuflexus adorat, surgit et ad Populum versus consecratas species Populo adorandas ostendit.

Deinde ad altare reversus, erectus, et manibus disjunctis pergit.

Jube, omnipotens Deus, hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot (*osculatur altare*) ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, (*seipsum signat*) omni benedictione cœlesti et gratiâ repleamur. (*Jungit manus.*) Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum famularumque tuarum *N.* et *N.* qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. (*Jungit manus, orat aliquantulum pro iis Defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur.*) Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis ut indul-

* Elevatio et Adoratio Hostiæ et Calicis apud Romanos hoc loco abolenda et post Ἐπίκλησιν tantum facienda.

geas deprecamur. (*Jungit manus et caput inclinat.*) Per eundem Christum Dominum nostrum. Amen.

Manu dexterâ percutit sibi pectus, elatâ parum voce dicens:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetuâ, Agathâ, Luciâ, Agnete, Cæciliâ, Anastasiâ et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. (*Jungit manus.*) Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et præstas nobis.

Per ipsum et cum ipso, et in ipso est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti omnis honor et gloria.

Deinde clarâ voce dicit:

S. Per omnia sæcula sæculorum.

P. Amen.

S. (*jungens manus*) Oremus. Præceptis salutaribus moniti, et divinâ institutione formati, audemus dicere:

Extendit manus.

Pater noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terrâ. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: Et ne nos inducas in tentationem.

P. Sed libera nos a malo.

S. (*submissâ voce*) Amen.

Libera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus et futuris: et intercedente beatâ et gloriosâ semper Virgine, Dei genitrice Mariâ, cum beatis Apostolis tuis Petro et Paulo, atque Andreâ et omnibus Sanctis (*signat se signo crucis*) da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Discooperit Calicem et frangit Hostiam super Calicem per medium, dicens:

Per eundem Dominum nostrum Jesum Christum, Filium tuum.

Partem, quæ in dexterâ est, ponit super patenam. Deinde ex parte, quæ in sinistrâ remansit, frangit particulam, dicens:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Particulam super Calice tenens dicit:

P. Per omnia sæcula sæculorum.

P. Amen.

S. Pax Domini sit semper vobiscum.

P. Et cum spiritu tuo.

Particulam ipsam immittit in Calicem, dicens secrete:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

Inclinatus, junctis manibus, et ter pectus percutiens, dicit:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

sacred body and blood of thy Son at this altar (*he crosses himself*) may be filled with every heavenly grace and blessing. (*He joins his hands.*) Through the same Christ our Lord. Amen.

Remember also, O Lord, thy servants *N.* and *N.* who are gone before us with the sign of faith, and rest in the sleep of peace. (*He joins his hands, prays awhile for those dead for whom he intends to pray; then he continues with outstretched hands.*) To these, O Lord, and to all that sleep in Christ grant, we beseech thee, a place of refreshment, light, and peace. (*He joins his hands and inclines his head.*) Through the same Christ our Lord. Amen.

Striking his breast with the right hand, and raising a little his voice, he says:

Also to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints, into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. (*He joins his hands.*) Through Jesus Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

Then he says aloud.

Pr. World without end.

P. Amen.

Pr. (*joining his hands.*) Let us pray. Invited by salutary precepts, and taught by divine instruction, we presume to say:

(*With outstretched hands.*)

Our Father, which art in heaven: Hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation.

P. But deliver us from evil.

Pr. (*in a low voice*) Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints (*he signs himself with the sign of the Cross*), mercifully grant peace in our days: that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance.

He uncovers the Chalice, and breaks the Host over the Chalice in two, saying:

Through the same Jesus Christ, thy Son, our Lord.

He places the part, which he holds in his right hand, on the Paten. Then he breaks from the part remaining in his left hand a Particle, saying:

Who with thee and the Holy Ghost liveth and reigneth, God.

Holding the Particle over the Chalice, he says:

Pr. World without end.

P. Amen.

Pr. The peace of the Lord be always with you.

P. And with thy spirit.

He drops the Particle into the Chalice, secretly saying:

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Inclining, having his hands joined, and thrice striking his breast, he says:

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, give us peace.

Then with his joined hands on the altar, and inclining, he says:

Lord Jesus Christ, who saidst to thy Apostles: Peace I leave with you, My peace I give unto you: regard not my sins, but the faith of thy Church: and grant her that peace and unity which are agreeable to thy will: who livest and reignest world without end. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world: deliver me by this thy most sacred Body and Blood from all my iniquities and from all evils: and make me always adhere to thy commandments, and never suffer me to be separated from thee: who livest and reignest with the same God the Father and the Holy Ghost for ever and ever. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through thy mercy, may it be a safeguard and remedy to soul and body: who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

He kneels, rises, and says:

I will take the bread of heaven, and call upon the name of the Lord.

He takes the Host in his left hand, and with the right striking his breast, he says thrice, his voice being slightly raised:

Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my soul shall be healed.

Then crossing himself with the Host, which he holds in his right hand, he says:

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He receives reverently half the Host, joins his hands, and continues a while meditating on the most holy Sacrament. Then he says:

What shall I render to the Lord for all the things that He hath rendered to me? I will take the Chalice of salvation, and will call

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Deinde junctis manibus super altare, inclinatus dicit:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tuâ pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Genuflectit, surgit et dicit:

Panem cœlestem accipiam, et nomen Domini invocabo.

Accipit hostiam in sinistram, et dexterâ percutiens pectus, elevatâ aliquantulum voce, ter dicit:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Postea dexterâ se signans cum hostiâ dicit:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit reverenter dimidiam partem Hostiæ, jungit manus, et quiescit aliquantulum in meditatione S.S. Sacramenti. Deinde dicit:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Accipit Calicem manu dexterâ, et cum eo se signans, dicit:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Sumit tertiam partem S.S. Sanguinis, quo sumpto partem Hostiæ relictam in tot particulas dividit, quot sunt communicantes, easque in Calicem immittit. Deinde cum Patena colligit fragmenta, si quæ sunt super Corporali, extergit digito indice Patenam super Calicem, et postea pollices et indices caute et diligenter super Calice terit, ne fragmentum sacræ speciei adhæreat.

Tum, si qui e Populo sunt communicandi, eos communicet cum cochleari continente utramque speciem.

Ad altare reversus Sacerdos sumit sacras species in Calice relictas. Postea dicit:

Quod ore sumpsimus, Domine, purâ mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Porrigit Calicem ministro (Diacono), qui infundit in eum parum vini, quo Calicem purificet, ne gutta sacræ speciei remaneat. Interim dicit :

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis, et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: qui vivis et regnas in sæcula sæculorum. Amen.

Sacerdos, parum vini et aquæ addens, ablutionem sumit. Deinde extergit os et Calicem purificatorio, operit calicem, et plicato Corporali, velat calicem eumque in altari collocat ut prius.

Deinde Sacerdos dicit "Communionem," i. e. *versiculum Scripturæ sacræ ex ordine temporis aut festi. Postea ad Populum versus dicit :*

S. Dominus vobiscum.

P. Et cum spiritu tuo.

S. Oremus.

Deinde Sacerdos dicit "Postcommunionem" (aut Postcommuniones), i.e. *Orationem (aut Orationes) ex ordine temporis aut festi. Post ultimam Postcommunionem Sacerdos dicit, ad Populum versus :*

S. Dominus vobiscum.

P. Et cum spiritu tuo.

S. (*ad Populum versus*) Ite missa est.

P. Deo gratias.

Sacerdos se inclinans ante medium altaris, et manibus junctis super illud, dicit :

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta: ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Deinde osculatur altare : et elevatis oculis, extendens, elevans et jungens manus, caputque Cruci inclinans, dicit :

Benedicat vos omnipotens Deus (*deinde versus ad Populum*). Pater et Filius ✠ et Spiritus Sanctus.

P. Amen.

S. (*in cornu Evangelii*) Dominus vobiscum.

P. Et cum spiritu tuo.

S. Initium sancti Evangelii secundum Joannem. (*Signat se signo crucis.*)

P. Gloria tibi Domine.

S. In principio erat Verbum (*usque ad v.* 14) . . . . plenum gratiæ et veritatis. (*Ad verba* Verbum Caro factum est *Sacerdos et Populus genuflectunt.*)

P. Deo gratias.

upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

He takes the Chalice with his right hand, and, crossing himself with it, says:

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He receives the third part of the most holy Blood. Then he divides the remainder of the Host in so many particles as there are communicants, and puts them in the Chalice. Then he collects with the Paten the fragments, if there are any, on the Corporal, wipes with his forefinger the Paten on the Chalice, and then carefully rubs his thumbs and forefingers over the Chalice, lest any fragment of the holy species adhere.

Then let the Priest communicate those of the People who are prepared to receive the Communion, with the spoon containing both the species.

The Priest having returned to the altar, receives the holy species left in the Chalice. Then he says:

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, and that of a temporal gift it may become to us an eternal remedy.

He holds forth the Chalice to the server (deacon), who pours in a little wine to rinse the Chalice, lest a drop of the holy species remain. Meanwhile he says:

May thy Body, O Lord, which I have received, and thy Blood, which I have drunk, cleave to my bowels, and grant that no stain of sin may remain in me whom the pure and holy sacraments have refreshed: who livest and reignest for ever and ever. Amen.

The Priest, adding some wine and water, takes the ablution. Then he wipes his mouth and the Chalice with the purificatory, covers the Chalice, and, having folded up the Corporal, veils the Chalice, and places it on the altar as before.

Then the Priest says the "*Communio,*" i.e. *a versicle of Holy Scripture according to time or feast. After this he turns to the People, saying:*

Pr. The Lord be with you.

P. And with thy spirit.

Pr. Let us pray.

Then the Priest says the "*Postcommunio,*" i. e. *one or several Orations, according to time or feast. After this the Priest turns to the People, saying:*

Pr. The Lord be with you.

P. And with thy spirit.

Pr. (*turning to the People*) Go; you are dismissed.

P. Thanks be to God.

The Priest inclining before the middle of the altar, and with his hands joined on it, says:

Let the performance of my homage be pleasing to thee, O Holy Trinity, and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the altar, and, elevating his eyes, stretches out, lifts up, and then joins his hands, and, bowing to the Cross, says:

May Almighty God (*then turning to the people*) the Father, the Son ✠ and the Holy Ghost bless you.

P. Amen.

Pr. (*on the Gospel side*) The Lord be with you.

P. And with thy spirit.

Pr. The beginning of the holy Gospel according to John.

(*He signs himself with the sign of the Cross.*)

P. Glory be to Thee, O Lord.

Pr. In the beginning was the Word (*as far as verse* 14) . . . . full of grace and truth. (*At the words* "The Word was made Flesh," *Priest and People kneel down.*)

P. Thanks be to God.

PRINTED BY TAYLOR AND CO.,
LITTLE QUEEN STREET, LINCOLN'S INN FIELDS.